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COULD IT BE THREE?

**INVESTIGATING BAPTISM BY
TRINE IMMERSION**

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Preface

It was my absolute joy in recent months to meet my 10-month-old nephew for the first time. As I watched him play, I was fascinated to observe his constant eagerness to learn new things. Toys placed before him were studied with intense concentration. Eager little fingers investigated ways in which the object could be manipulated, and if all else failed, there was always the option of putting it to his mouth and discovering its texture and taste.

As we each grow older, our desire to learn new things usually remains, although the objects of our interest tend to be slightly more complex. When new things are observed, our natural tendency is to investigate to the extent that our curiosity is satisfied.

Having always associated with Baptist churches in Australia, and knowing only of single immersion, my observance of Trine Immersion in the local Grace Brethren church I attended while at college, sparked curiosity as to the reasoning behind the practice. This investigative work is the product of that curiosity. The results of my investigation are here shared in the hope that you, the reader, will benefit also.

Trine immersion may be new to you as it was to me, or it may be something you have grown up with and never really understood. As you read through these pages, ask the Lord to give you wisdom and discernment. I cannot stress too much my wish that this information should only be used to clarify and challenge, never as a weapon of attacking the practices of other believers. May we all heed the inspired words of the apostle Paul, who said:

“So then let us pursue the things which make for peace and the building up of one another.” Romans 14:19

Tim Hodge
Winona Lake
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Trine or Triune?

A simple point needing clarification concerns the use of the words “Trine” and “Triune” in reference to baptism. Both of these terms are used, and it must be understood that both refer to the same thing.

In historical literature, “Trine Immersion” is more commonly used, however, in recent decades, some have preferred “Triune Immersion” as it emphasizes the unity of the ordinance, rather than just the three actions.

It really does not matter which term is used, but for the purpose of this work, the more common word has been chosen.

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“Could It Be Three”

- Investigating Trine Immersion –

by Timothy Mark Hodge

INTRODUCTION

When observing the various branches of Christianity that exist throughout the world today, it is obvious that many different views and positions have been formed concerning most biblical doctrines. Each branch rigorously defends its own position, and tries to justify it either from Scripture or from some other basis. This often results in the topic being approached with a highly developed, decidedly opinionated bias. In many cases the discussion on these topics becomes an emotional issue as much as a theological one. The doctrine of baptism has not been left unaffected by these factors, but rather has suffered extensively, becoming a major cause of division and heated debate over the years.

As can be seen in the church today, the ordinance of baptism is usually practiced either by sprinkling, pouring, or immersion. The following study approaches baptism from the position that immersion is the mode most strongly supported by Scripture and by historical testimony. Many books have been written presenting the case for immersion, mainly from godly Baptist writers, to whom we are indebted for their devoted study and effort.

As the arguments in favor of immersion can be found in other publications, we will only briefly address one of the main considerations. The meaning of the word translated “baptism” in the English texts is found in several different forms in the Greek, with the word most commonly used in the context of water baptism being βαπτίζω (baptizo). The word βαπτώ (bapto), being the root form of the previous word, “means to dip, and is uniformly so translated in the New Testament.”¹ Wherever this word appears in the Greek translation of the Old Testament, the same meaning is demanded, revealing that there is “absolutely no deviation from this usage in the Scriptures.”² The varied ending of βαπτίζω is understood by most

scholars as simply adding intensity to the same word, without detracting from the meaning of βαπτω. “We should note... that the predominant meaning of βαπτιζω is ‘to dip or plunge under water’.”³ Much literature has been written on this topic, revealing undeniable historical support for immersion. Without going into detail, the basic point being made here is that the teaching of immersion as the Biblical mode of baptism is well supported.

“Whilst the contest has been waging as to the Scriptural authority for immersion as being Christian baptism, the same, if not a more bitter, contest has been waged against Trine Immersion. Even among those who have a unity of belief concerning the doctrine of immersion, a diversity of opinion exists as to the manner or mode of administering the ordinance.”⁴

While agreeing that the case for immersion has proven to be well grounded, many people assume that the method used throughout history was single immersion. It may come as a surprise to some people to learn that this assumption is actually incorrect. When the evidence for immersion is studied, one cannot help but find numerous references to the practice of “Trine Immersion,” a practice that is unknown to most Christians today.

As the name indicates, Trine Immersion basically consists of the immersing of the individual into water, three distinct times. Those who are accustomed to single immersion may find this concept unusual. However, when the evidence is investigated and the arguments studied, this practice reveals itself to be very well founded and orthodox, worthy of further study and consideration. More recent authors and theologians often quickly dismiss Trine Immersion with bold comments such as “The evidence for this view is not strong,”⁵ and, “Those who hold to Trine Immersion...miss the point.”⁶ Before making such bold assumptions, it is necessary to do some thorough investigation in order to be sure that any statements are not being made in ignorance or because of personal bias.

The history of the church reveals the fact that the simple message of the gospel has often been greatly confused through the introduction of various ideas and traditions. Major developments have taken place when the origin and Scriptural basis of these traditions and teachings have been

brought into question. John Wycliffe “boldly taught that a papal decree has no validity except so far as it is founded on the Scriptures,”⁷ and on this basis he attacked the doctrines of transubstantiation (communion elements becoming actual flesh and blood),⁸ and salvation by works. Martin Luther is well known for his action in 1517, when he “nailed his Thesis to the door of the [Church] of Wittenberg,”⁹ the focus of which concerned the practice of the Church selling “indulgences” (purchased documents that supposedly shortened or ended time in “purgatory” after death).¹⁰

In virtually all of the cases where certain practices have been called into question, the challenge has been made to give credible reasoning and support for what was being done. The various practices of the Church today, especially ordinances, must surely be subject to the same challenge. While the Scriptural teaching about some of these areas is not specifically detailed, thus leaving room for some flexibility, there are still many things taught that are not as negotiable.

It is in no way being suggested that the differences in methods of baptism are anywhere near as serious, or as damaging to the Church’s well being, as the extremely “heretical” doctrines revealed in Church history (such as transubstantiation). The suggestion is being made, however, that if the Church is going to practice a certain ordinance in a particular way, it should be able to give good reason for what it does and why it does it.

PURPOSE

To begin with, it is certainly not the intention of this study to attack those who practice single immersion, or to cause dissension among believers. The purpose is simply to present discussion on the validity of the practice of Trine Immersion, and, in light of the material presented, seriously question some of the more familiar and well-known practices.

The fact that a particular practice or belief is not widely known or acted upon during a certain period of time does not necessarily mean that it is wrong. For example, in the history of the Church there was a time when the view held by many people de-emphasized the importance of Scripture. Should it have then been concluded that a view of Scriptural inspiration and inerrancy was wrong, just because of the majority view at that time?

The truth is that truth does not change, and any practice or belief, whether held by the majority or a minority, must come under scrutiny to see if it measures up. Acknowledgment is happily made that admirable arguments exist for some of the other positions held, yet the question must be asked: in light of Scripture and Church history, is there a preferred way? Due to the scope of this topic of baptism, it will not be possible to present all of the proofs and arguments given, but only enough to introduce the basic foundation on which Trine Immersion is based.

This information is given, not to divide, but to clarify. The mode and method of baptism, while of high importance, must be studied in a balanced way, without becoming the central issue or the cause of unnecessary division. It is hoped that this information will stir the reader to some serious thought and perhaps further study regarding baptism, and that the position of Trine Immersion will not be undeservingly rejected in ignorance.

ARGUMENT # 1 – THEOLOGICAL

Despite what some people have claimed, Trine Immersion is not the practice of three baptisms. An author already quoted said that those who hold to Trine Immersion, ... “miss the point. Christ did not die three times. He died only once; hence, one immersion for each true convert fulfills the Scriptural requirements for baptism.”¹¹ This comment is a classic example of a judgment being made on a practice one is not familiar with. Those who hold to Trine Immersion never even suggest that three actions represent Christ’s death three times. If anything, historical testimony indicates that three actions were linked to the three days Jesus was in the tomb prior to His resurrection. It is easy to see how confusion has been created, yet if the practice is researched, stronger arguments exist that give good reason for the trine action.

The three-fold action of Trine Immersion paints a beautiful picture of who God is. “This Christian rite is one event, and as such it depicts the unity of the Godhead.”¹² What we have as the central aspect in Trine Immersion is the important doctrine of the Trinity. While our human minds cannot comprehend this awesome truth, God has revealed to us through the Scriptures that He is really One in Three and Three in One. In the Old Testament, it is made clear that “The Lord is our God, the Lord is one!” (Deuteronomy 6:4). The New Testament also affirms this position, with James saying, “You believe that God is one. You do well...” (James 2:19). Yet while God is one, numerous passages also teach that the Father is God (1 Corinthians 8:6), the Son is God (John 1:1-3; 10:30), and the Spirit is also God (Acts 5:3-4).

It is important to have a basic understanding of the Trinity doctrine so that we can then observe how it relates to the practice of Trine Immersion. When a candidate is being baptized, he or she begins the rite by descending or stepping into the water. The person then does not leave the baptismal waters until such a time as the action of immersion has taken place three times. “The body being partially immersed during the whole ceremony, we have not three separate baptisms, but three baptisms in one. Three baptisms in one, and one baptism in three. This is the principle of the Trinity.”¹³ As another author puts it, “Here is Trinity in unity, and unity in Trinity.”¹⁴

There are only two passages in the entire New Testament that deal with the institution of the ordinance of water baptism, Matthew 28:19 and Mark 16:16, with the first of these being acknowledged by theologians as “the fullest, the clearest, and the most reliable.”¹⁵ In light of this, it is interesting to note that this key verse containing the “baptismal formula” points directly to the Trinity. “The message of the triune action is the confession of the triune God, and the deity of Christ, the Son.”¹⁶

The Jewish people of the day were acquainted with the baptism of John, but the baptismal formula that Jesus taught them in Matthew 28:19, was different. In effect, the monotheistic Jews were,

“being commanded to baptize in a fashion which publicly proclaimed the equality of the Son and the Holy Spirit with the Father. This portrayal emphasized the distinctively Christian character of this baptism as opposed to that with which these Jews were already familiar”¹⁷

Much has been written concerning this theological argument for Trine Immersion, with many other considerations being presented in support of it. However, the point has been made: the mysterious unity of the three Persons of the Godhead is clearly and distinctly represented in the practice of Trine Immersion.

ARGUMENT #2 – GRAMMATICAL

What is the Scriptural basis for Trine Immersion? Supported by the rest of Scripture, the key passage is found in the Great Commission given by our Lord Jesus Christ after the resurrection and before His ascension. As already referred to, Matthew 28:19 records the baptismal formula:

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

What we have here is “the only testimony the world has ever had from the lips of Jesus concerning the mode of baptism.”¹⁸ As can be seen in this passage, all three Persons of the Godhead are mentioned in reference to baptism. The argument for the three actions of Trine Immersion does not come only from the fact that the three names are included here, but from the construction of the text itself.

“Whether the commission [of Matthew 28:19] teaches single or trine immersion, is to be determined chiefly, though not wholly, by the meaning of the language. A learned man determines for himself by his own personal knowledge of the Greek; but, on the other hand, the unlearned must be governed by the best evidence that he can obtain from the testimony of others.”¹⁹

When translating from Greek to English, it quickly becomes evident that a word-for-word translation is not possible. Being a different language, there are some words that are not translated into English, and many words that are not found in the Greek text and therefore must be supplied by the translator to ensure accurate understanding. One reason for these “missing” words is that they were not necessary for the reader to know exactly what was being said, as the meaning was already clear to those who knew the language. One author observed that as we look at the Matthew 28:19 passage in the original language,

“it is not necessary to bring forward an array of grammatical proof to show that the commission, as a sentence, is not complete so as to give it its full force; in other words, that there are

words omitted or understood that are necessary to give it its proper meaning.”²⁰

Grammarians call this omission an “ellipsis.” It is important to note that every English translation has numerous words supplied that were not in the original text, but are essential for proper understanding.

In order to obtain the accurate meaning of the text, the words in the Greek text must be studied in order to find out what words they demand in the translation. To begin with, the words for “Father”, “Son”, and “Holy Spirit” are in what is called the “genitive case.” Words in the genitive case necessitate the preposition “of” before each word, which is why most English translations read the way they do. Concerning the elliptic construction of this text,

“When the ellipsis is supplied, according to the principles of language, the formula so expressed will be: ‘Baptizing them into the name of the Father, and (Baptizing them into the name) of the Son, and (Baptizing them into the name) of the Holy Ghost [or Spirit].’”²¹

It must be remembered that supplying the ellipsis does not mean that the inspired text has been added to, as the Greek readers already understood the meaning. It is only when we try to translate into a different language that we encounter difficulties.

The fact that the Greek readers in the early Church understood the three-fold teaching of this text is made evident when their early writings are studied. In the following section presenting the Historical Argument, some of these quotes will be looked at. This grammatical consideration can be further clarified by some logical thinking. If the leaders of the early Church understood this text to mean a trine action of baptism, especially when New Testament Greek was still a living language, then is it not likely that they knew what they were talking about much more than we do, being around 2000 years removed?

Another helpful consideration may be to simply question the text. In most translations we read, “baptizing them in the name of the Father, and the Son, and the Holy Spirit,” yet as the Persons of the Godhead appear in the “genitive case” (as mentioned earlier), another translation is

equally possible. The Greek “genitive case” is basically the same as the English “possessive case” and with this in mind it would be equally possible to translate the text as: “baptizing them in the Father’s name, and the Son’s, and the Holy Spirit’s.”

“To get at the meaning we have only to ask, ‘The Son’s what?’ The question naturally answers itself, ‘The Son’s name.’ Then what is to be done in the Son’s name? The answer is equally plain, ‘baptizing them in the Son’s name’.”²²

One author put forward the following analogy, which may be helpful as yet another way to clarify the grammatical understanding of the baptismal formula.

“If I should tell [a] boy to dip my pencil into the water, and into the milk, and into the wine, he could not possibly obey the command short of dipping the pencil three times – once into each substance. Again, if I command the boy to write his name into the book of Matthew, and of Mark, and of Luke, he will at once see that he must write his name three times to do as commanded, - once in each book.”²³

If they are honest, those who understand grammatical constructions and the Greek language of the New Testament readily acknowledge the validity of this grammatical argument that gives significant support to the practice of Trine Immersion. For the requirements demanded by this text to be properly met, there seems to be no other way than by three distinct actions of immersion.

ARGUMENT #3 – HISTORICAL

“The death of the apostle John, the last of the twelve apostles, took place about A.D.100, and it is with this date that the apostolic age properly closes. Four years before his death, the last book of the New Testament was completed. Respecting any event, connected with the Christian religion, which transpired after this period, we must depend entirely upon historical testimony.”²⁴

Despite the apparent obscurity of the practice of Trine Immersion in the church today, it is interesting to realize that it is by no means a “new” or “unorthodox” practice, but rather one that extends throughout almost all of church history. Even theologians and writers who do not support the practice (for whatever reasons) have been forced to admit its historical significance. One notable Baptist historian even begins the first chapter of his book on baptism by admitting that, “Trine immersion was the general practice of Christians from the end of the second till the close of the twelfth century. The proof of this statement is overwhelming.”²⁵ The historical argument for Trine Immersion cannot be ignored, and when the history of the Church is investigated, the evidence “is so strong and full that it cannot be denied.”²⁶

Over the years the Christian Church has been divided regarding the mode and method of baptism. Some groups have tried to defend the practice of Infant Baptism, and opinion has varied as to whether baptism should be performed by means of sprinkling, pouring, or immersion. An interesting fact, revealed in some of the following quotes, is that regardless of which method of baptism was supported, the three-fold action was usually retained. The Church, over the years, while radically differing in their views on baptism, generally agreed on the aspect of the need for three actions.

The historical record is full of the writings and testimonies of people within the organized Church, both well known and less known, who state their adherence to a three-fold action in baptism. If all of these sources were to be gathered together into a single volume, the number of pages needed would likely surprise many.

Whatever method of baptism a person holds to, it would be desirable to be able to trace the historical testimony as far back as possible, ideally all the way to the apostles. The fact is, there exists very little written testimony concerning church practices, including baptism, from the end of the apostolic age to the second century. All that a researcher can hope for is supporting evidence from a time as close to the beginning of the Church as they can find. Rather than failing to be mentioned for many years, the practice of Trine Immersion is documented at a very early time.

Testimony of Justin Martyr

While he makes no direct statement concerning Trine Immersion, the testimony of Justin Martyr and that of Mr. Reeves, the translator of his works, is worth looking at. It is interesting to observe the words he used in light of the grammatical argument presented earlier. In his work, “An Apology for Christians,” written for the Emperor, the Senate, and the People of Rome, Justin wrote the following:

“Then we bring them to some place where there is water, and they are baptized by the same way of baptism by which we were baptized; for they are washed in the water in the name of God the Father, Lord of all things: and of our Savior Jesus Christ, and of the Holy Spirit.”²⁷

Mr. Reeves, who translated Justin’s works from the Greek language, when discussing the confession that was usually made at this time, said concerning the above passage, “The candidates were thrice plunged under the water at the naming of the Three Persons in the blessed Trinity.”²⁸ Justin Martyr was born somewhere around A.D.100 and “was put to death in Rome in 166 A.D.”²⁹ His birth occurred during, if not shortly after, the final years of the Apostle John. His reference to “the same way of baptism” could perhaps indicate a general uniformity of practice at that stage.

Testimony of “Clement of Alexandria”

The first definite statement concerning Trine Immersion is found in a letter written by Clement of Alexandria to the churches planted by the apostles. Clement lived from A.D.150 to A.D.200, (overlapping the life of Justin Martyr), and was well known as a brilliant teacher. Within his writings he states, ”Ye were conducted to a bath just as Christ was carried to the grave, and were thrice immersed to signify the three days of his burial.”³⁰ Some significance should be given to the fact that many of the peo-

ple in the churches being addressed would likely have been baptized by the immediate successors of the apostles, and also that Clement's writings are only about 100 years removed from the life of the Apostle John.

Testimony of Tertullian

Living from 160-220A.D, and being a contemporary of Clement, Tertullian was “endowed with genius, and he was a man of sincere and earnest Christian feeling. He was naturally vehement, so that a certain extravagance and a passionate tone pervade his writings.”³¹ Doing most of his writing in the year A.D.204, this “most learned of Latin Fathers” made several statements giving support to the practice of Trine Immersion:

“...lastly, he commands them to baptize into the Father and the Son and the Holy Ghost, not into a unipersonal God. And, indeed, it is not once only, but three times, that we are immersed into the three persons, at each several mention of their names.”³²

“I shall begin with baptism. When we are going to enter the water, but a little before in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the Devil, and his pomp and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the gospel.”³³

Regarding the second quote, some authors have attempted to imply that the “ampler pledge than the Lord has appointed” is a reference to Trine Immersion being more than what was required. The fact is, “It was not Trine Immersion that they pledged themselves to, but things mentioned before baptism.”³⁴ Other translators (not supporting Trine Immersion) have translated it in a variety of ways making it clear that the “ampler pledge” was simply the pre-baptism pledge mentioned earlier.

The fact that this “genius” man (Tertullian), regarded as the most learned of all the Latin Fathers, supports the practice of Trine Immersion none can overthrow by any fair means. It is hard to see how this scholar and apologist who lived so close to the end of the apostolic age could have so quickly strayed into error concerning baptism. In his book “A Concise History of Foreign Baptists,” G.H. Orchard states that “The most respectable historians affirm, that no evidence exists as to any alteration in the subject or mode of baptism during the third century.”³⁵ Quoting from

“Dupin’s History” he also adds:

“They baptize with some ceremonies those that were well instructed in their religion, and who had given satisfactory signs of their sincere conversion; they generally dipped them thrice in the water, invoking the name of the Holy Trinity.”³⁶

Testimony of Monulus

Living in the first seventy years of the third century (A.D.200-270), Monulus attended the Council of Carthage in A.D.256. Cyprian records one of his speeches, from which the following quote is taken:

“The true doctrine of our holy mother, the Catholic [universal] Church, hath always, my brethren, been with us, and doth yet abide with us, and especially in the Article of Baptism, and the trine immersion wherewith it is celebrated; our Lord having said, ‘Go ye, and baptize the Gentiles, in the name of the Father, and of the Son, and of the Holy Spirit.’”³⁷

Of particular interest in this quote is the teaching that trine immersion “hath always... been with us,” and that he appeals to the language of the text as support for his statement.

Testimony of Other Early Church Leaders

As it has been demonstrated, among the earliest writings that we have from the early Church there are several clear statements that support the practice of Trine Immersion. Others who supported the practice in their writings include:

Cyril, A.D.315-386 – ordained as a priest by Bishop of Jerusalem
Basil, - 328-379 – leading Churchman in 4th century
Ambrose, - 340-397 – Bishop of the Church at Milan
Chrysostom, - 347-407 – Greek scholar & Bible student
Augustine, - 354-430 – Baptized by Ambrose in A.D.387
Theodore, - 386-456 – Church historian & theological writer
Gregory, - A.D.388 - Bishop of Nyssa
Gelasius, - A.D.492 – Succeeded Felix III as pope
Pelagius, - 6th Century – Bishop of Rome

Their quotes and other quotes are included in the appendix

Testimony of the Didache

A manuscript bearing the transliterated title “Didachai ton dodeka apostolon”, which means the “Teachings of the twelve apostles” was found in a monastery library in Constantinople. This copy, dated at A.D.1056, has been accepted by scholars as an important Christian document, the original of which “dates from a period not later than the first half of the second century of the Christian era.”³⁸ In fact, many believe it is a composite document containing parts written in the first century. Its contents included the following statements regarding baptism:

“Now concerning baptism. Baptize thus, having first taught all these things, baptize ye in the name of the Father, and of the Son, and of the Holy Ghost [Spirit], in living [also translated “running”] water. And if thou hast not living water, baptize into other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour thrice upon the head in the name of the Father, and of the Son, and of the Holy Ghost.”³⁹

In this text we find that the practice of pouring was not the preferred method, and also that a three-fold action was most definitely supported.

Testimony of Martin Luther & John Wesley

As can be seen in the previous listing, there are many notable leaders and writers who are documented as supporters of Trine Immersion. Many people are surprised to find that other, comparatively more recent, Church leaders also believed and held to this practice. In the year 1530, when giving direction to an inquiring preacher on how to baptize a converted Jewess, the great reformer Martin Luther made the following statement:

“As to the public act of baptism, let her be dressed in a garment, usually worn by females in baths, and be placed in a bathing tub, up to the neck in water; then let the baptist dip her head three times in the water, with the usual words: ‘I baptize you in the name of the Father,’ etc.”⁴⁰

While the Lutheran Church does not hold to the practice of immersion, it still maintains a three-fold action of their chosen method, that of pouring.

Equally as surprising to some people is the testimony found in “Moore’s Life of Wesley,” where the statement is made:

“When Mr. Wesley baptized adults professing faith in Christ, he chose to do it by trine immersion if the person would submit to it, judging this to be the apostolic method of baptizing.”⁴¹

This fact is less surprising when it is realized that Mr. Wesley derived many of his religious ideas from the Church of England, which at that time officially held to Trine Immersion rather than the current practice of sprinkling. In a letter written in the late 1800’s by “the most scholarly Bishop of the Episcopal Church in America – Bishop A. Cleveland Coxe,”⁴² the following statement is made:

“In the Church of England dipping is even now the primary rule. But it is not the ordinary custom. It survived far down into Queen Elizabeth’s time, but seems to have died out early in the seventeenth century. It never has become obsolete.”⁴³

Testimony of Other Churches

Today, there seem to be relatively few Church denominations that practice baptism by Trine Immersion, yet this was not always the case. As a Baptist author earlier quoted was forced to admit, Trine Immersion was the general practice of Christians from the end of the second till the close of the twelfth century. The Roman Catholic Church, though it strayed from Biblical doctrine, “practiced trine immersion until about the time of the Reformation.”⁴⁴ Although immersion has been dropped and replaced with pouring, it is interesting to note that it has continued the three actions.

Acknowledging the fact that the New Testament was written in the Greek language, it is worthwhile to investigate what the Greek Church practiced. Even through all the changes that have taken place in the Greek Church, they have historically been strict adherents to Trine Immersion. The people in the Greek Orthodox Church have the baptismal formula of Matthew 28:19 in their own language, “and have always understood it to mean a trine immersion.”⁴⁵ Considering the fact that

“they have adhered to it for nearly two thousand years, we must feel that in the experience and practice of the Greek Church

we have not only a strong argument for immersion, as immersionists justly claim, but also a strong argument for trine immersion.”⁴⁶

As already mentioned, the Church of England and the Lutheran Church both have a history that involves Trine Immersion, and although immersion is not practiced, the three-fold action is still maintained. The Brethren Church, and those sharing a common heritage, still predominantly practice Trine Immersion, as well as some smaller denominations of various backgrounds and also several isolated congregations within denominations that have chosen to break from the historical method of immersion.

When investigated in a fair manner from its various perspectives, “Few Christian people question the validity of it [Trine Immersion].”⁴⁷ It must be said that only a small portion of the supportive material available has been referred to. Many valid points have not been included, as our purpose is not to present an exhaustive study, but merely a general look at some of the major areas. As one author concluded, may the reader at least acknowledge that:

“Trine immersion prevailed extensively in the Christian world for fourteen hundred years. There was comparatively but little immersion of any kind during that time but trine immersion. And what was done as baptism, that was not immersion, was done by pouring. Sprinkling was scarcely known. And whether it was pouring or immersion, it was with but little exception by a trine action ... And a trine action in baptism, no doubt mainly grew out of a deep and general conviction that the baptismal formula [of Matthew 28:19] teaches a trine action.”⁴⁸

THE ORIGIN OF SINGLE IMMERSION

Those who believe in the practice of Trine Immersion have often been asked, quite rightly, to provide evidence for its validity. Their evidence is reasonably expected to come from the Scriptures and from history. As demonstrated in the arguments given above, the practice of Trine Immersion is not faced with a difficult task in providing credible reason, but instead is found to be worthy of serious consideration. If Trine Immersionists must give proof for their practice, then surely it must follow that proponents of other views should be requested to do the same thing.

Nineteenth century Baptist historian, Thomas Armitage, makes the statement, “It is not easy to determine when trine immersion was introduced, but at this time [context = third century] it appears to have been the universal custom.”⁴⁹ To assume that Trine Immersion was at some point “introduced” is to assume that another practice had already been established earlier. Baptists and other related groups claim that in the Apostolic Church single immersion was the method used, and must therefore be the preferred method. If this was indeed the case, surely history would bear ample witness. Yet, when an effort is made to substantiate this claim, the desired evidence is found to be severely lacking.

In the “historical argument” section, it was clearly shown that there exists written testimony from the early Church that actually mentions a triune action in baptism. Dying around A.D.200, Clement of Alexandria supported Trine Immersion, giving a clear testimony in favor of it during the second half of the second century. Tertullian’s writings from around the year A.D.204 give further support, as do the many other people mentioned in the previous section. In order for single immersionists to have a solid historical argument for their practice, all that must be done is to produce credible historical testimony in support of it.

Unfortunately, this proves to be a considerable problem, as the practice of single immersion is not mentioned until about the fifth century, and even then it is not viewed favorably. The first reference that can be found regarding single immersion is made by Theodoret, “Bishop of Cyprus, an author of an ecclesiastical history and various other works, and who lived in the latter part of the fourth and the early part of the fifth cen-

tury.”⁵⁰ The statements that he made occur in connection with a man named Eunomius, and his followers, the Eunomians (a branch of the Arians), who in the words of Theodoret,

“subverted the law of holy baptism, which had been handed down from the beginning from the Lord, and from the apostles, and made a contrary law, asserting that it was not necessary to immerse the candidate for baptism thrice, nor to mention the name of the Trinity, but to immerse only once into the death of Christ.”⁵¹

In another ecclesiastical history, Socrates, when speaking about the Eunomians, says, “I shall merely observe that they adulterated baptism; for, instead of baptizing in the name of the Trinity, they baptize into the death of Christ.”⁵²

So from its first historical mention, single immersion is regarded by early Church leaders, not only as being a deviation from the normal practice, but also connected with an alteration of the baptismal formula which, in only mentioning Jesus, was viewed as a blatant denial of the Trinity.

The doctrine of the Trinity was central to the controversy surrounding the practice of single immersion. In the sixth century, the followers of Arius (known as “Arians”) in Spain caused major difficulties when, although they “kept up the custom of three immersions ... they made a wicked advantage of it.”⁵³ The Arian followers, which included Eunomius, taught that “the Son was of a different essence, and even unlike the Father, and created out of nothing,”⁵⁴ the view held today by Jehovah’s Witnesses. This heretical belief, which denied the unity of the Godhead and viewed Jesus as a mere creation, was directly incorporated into the rite of baptism.

When baptizing by Trine Immersion, the Arians persuaded the people that in the three immersions it “was signified that there are three substances [not Persons] in the Trinity, into which they were separately baptized.”⁵⁵ In doing this, the statement was being made that there was a difference in the degrees of Divinity in the three Persons of the Godhead.

The historical writer, Bingham, states that in order to...

“oppose [this] wicked doctrine, and that they might not seem to symbolize with them [the Arians] in any practice that might give encouragement to it, some Catholics began to leave off the trine immersion, as savoring of Arianism, and took up the single immersion in opposition to them.”⁵⁶

In the year A.D.633, in response to the request of some Spanish bishops for advice regarding this problem, Pope Gregory consented to the Spanish Church’s practice of single immersion with the following statement, made at the Fourth Council of Toledo:

“But if any one thinks this is rather done in regard to the Holy Trinity, a single immersion in baptism does in no way prejudice that; for so long as unity of substance is preserved, it is no harm whether a child be baptized with one immersion or three, because three immersions may represent the trinity of persons, and one immersion the unity of the Godhead.”⁵⁷

For a period of time after this concession was granted, the Spaniards apparently kept to the practice of single immersion, but it is recorded that “Strabo says... after a while ‘the old way prevailed’.”⁵⁸ Outside of Spain, the practice of single immersion, under the advice of Pope Gregory, began to gradually spread; yet it never became the dominant view. It is reported that “fifty-nine years later at the Council of Trullo, A.D.692, under the same authority, Pope Gregory the Great, the Eunomians were condemned for practicing one immersion only.”⁵⁹ John Girard Vossius, a Church historian who lived between A.D.1577 and 1649, testifies to the limited acceptance of the practice of single immersion:

“What son of the church will not willingly hold to that custom which the ancient church practiced all over the world, except Spain? Besides, at present the trine immersion is used in all countries: so that the custom cannot be changed without an affection of novelty, and scandal given to the weak.”⁶⁰

In commenting on this statement, one author points out that the term “all countries,” “refers to all places where immersion was used at the time, which would include the greater part of Christendom, for even to this date (1649) single immersion was very little practiced.”⁶¹

“Thus from well authenticated church history we learn that the single action was instituted by the Arian and Eunomian heretics or schys-

matics not earlier than about A.D.375.”⁶² Hand in hand with the first records of the practice of single immersion is the fact that the baptismal formula of Matthew 28:19 was disposed of, and the baptism was carried out only in the name of Jesus, thereby denying the Trinity. Please realize it is in no way being implied that single immersionists deny the Trinity or are heretics, but the historical evidence supporting the practice is lacking. The only reason single immersion became at one point officially allowed was in direct response to the Arian heresy. In the light of early Church history, it is not Trine Immersion that lacks support, but single immersion.

ORIGIN OF THE BACKWARD ACTION IN BAPTISM

One other area that warrants some study is the practice, widely known of and observed today, of lowering the candidate for baptism into the water in a backwards fashion. Many have come to assume that this is the usual and historical method of immersing the individual, yet when history is investigated, this is found to not be the case. In fact, prior to the English Baptists, testimony supporting the backward action in baptism does not seem to exist.

“Jesus Christ, the great head of the Church, did not teach either by precept or example a “supine” or backward posture in baptism. Neither have we any apostolic precedent in the Acts of the Apostles, or Epistles. Authentic church history, relating to backward posture, prior to the Reformation, is as silent as the grave.”⁶³

The only support given for this practice seems to be the passage in Romans 6:4-5, where Paul talks of being “buried with Him [Christ Jesus] through baptism into death” (6:4), and having become “united with Him in the likeness of His death” (6:5).

Regarding its origin, it will perhaps be highly beneficial simply to appeal to the writings of several well-known Baptist writers, to see what they have to say about this practice. Firstly, Mr. Robinson, in his book entitled History of Baptism gives some helpful insight into the backward action, saying:

“The first English Baptists, when they read the phrase, buried in baptism, instantly thought of an English burial, and therefore baptized by laying the body in the form of burying in their own country; but they might have observed that Paul wrote to Romans, and that the Romans did not bury, but burned their dead, and buried nothing of the dead but their ashes in urns: so that no fair reasoning on the form of baptizing can be drawn from the mode of burying the dead in England.”⁶⁴

In his book on baptism, another Baptist missionary and writer, Adoniram Judson, supports the statements made in the above quote, and also adds some other possible reasons behind the development of this practice. Keep in mind that these are Baptist authors, commenting on the practices of their own denomination.

“Immersion, however, maintained its ground until the middle of the seventeenth century, when the Westminster Assembly of Divines voted, by a majority of one, that immersion and sprinkling were indifferent. Previous to that period, the Baptists had formed churches in different parts of the country; and having always seen infants, when baptized, taken into the hands of the administrator, and laid under the water, in the baptismal font, and not having much, if any, communication with the Baptists on the continent, they thought, of course, that a candidate for baptism, though a grown person, should be treated in the same manner, and laid backward under the water. They were probably confirmed in this idea by the phrase, ‘buried in baptism.’ The consequence has been that all Baptists in the world, who have sprung from the English Baptists, have practiced the backward posture. But from the beginning it was not so. In the apostolic times, the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator’s hand, bowed forward, aided by that genuflection which instinctively comes to one’s aid, when attempting to bow in the practice, until his head was submerged, and rose by his own effort.”⁶⁵

Finally, in his book Baptism in its Mode and Subjects, the Baptist historian Alexander Carson makes several comments specifically relating to the posture in baptism, saying:

Let it be considered also, that in the emblem of a burial, there is no need of a likeness in the laying down of the body of the person baptized. The emblem is the actual state of the body as be-

ing covered with the water. The likeness to the resurrection consists not in the very manner of being taken up out of the water, but in the rising itself ... If the Baptists set any value on the manner of putting the body of the baptized person under water, in my opinion they come under the same censure [as Mr. Ewing, who questioned the likeness between believer's baptism and Christ's death]. Between immersion and burying in any manner, there is likeness. It is nothing to our purpose to make that likeness dramatic.”⁶⁶

So as can be seen, based on their own testimony, proponents of single immersion, while belonging to a denomination which practices the backward posture, refuse to defend this aspect, knowing that strong, credible evidence to support it does not exist. J.B. Wampler, in The Law of Baptism, an article printed in 1900, adds some comments and other information concerning this practice:

“The backward posture, it is said, was first performed by Thomas Munster on the first day of March, A.D.1522, and was connected with single immersion ... The backward posture... is only an infant that was conceived and brought forth thru the English Baptists which [as seen above] is well attested by their own authors.”⁶⁷

Without wanting to discuss the idea at length, it is worth knowing that various arguments have been made which suggest a great deal of significance in a forward, bowing action in baptism. One of the considerations is that the Romans 6:5 passage (mentioned earlier) talks about being “buried in the likeness of His [Christ’s] death,” and not His burial. This point is viewed in light of John 19:30, where it is recorded that when Jesus died, “He bowed His head, and gave up His spirit.” Historical testimony also seems to support the forward posture, with one of the most pertinent statements coming from Tertullian, in the third century, who said, “The Christians were baptized by bowing down with great simplicity, and without pomp or many words.”⁶⁸

CONCLUSION

It is believed that ample evidence has been presented to clearly demonstrate the validity of the practice of Trine Immersion. It has been demonstrated that Trine Immersion has its foundation in the areas of Theology, Grammar, and History. Theologically, there is no other form of baptism which more beautifully and accurately pictures the doctrine of the Trinity, with the unity of the Godhead being represented along with distinctions between the three Persons. Grammatically, the words of Jesus given in the Great Commission of Matthew 28:19 undeniably support the three distinct acts of immersion within the one ceremony. Historically, the early authors and Church fathers unite together in giving a vast amount of testimony supporting Trine Immersion, along with countless historians throughout the ages.

The challenge that has been put to Trine Immersionists to support their views has resulted in a rather interesting conclusion. As it turns out, it is not the proponents of Trine Immersion who must give a defense for their practice, but those who hold to a single immersion, and even more so, a backwards single immersion. It is a fact that historical testimony overwhelmingly supports a three-fold action in baptism, for even in cases where immersion has been abandoned for other modes, or where other orthodox doctrines have been ignored, the three-fold action has been maintained.

The practice of Trine immersion proves itself to be the best and most complete way to carry out all that the Scriptures command in relation to the rite of baptism. Single immersion encounters significant problems in dealing with the grammatical issues, and even more problems when trying to assert its position through historical testimony.

While it is not up to other people to force a certain opinion or response, it is up to the reader of this work to determine the position that he or she will take on this issue. As stated at the beginning,

“It is certainly not the intention of this study to attack those who practice single immersion, or to cause dissension among believers. The purpose of this paper is simply to present discussion relating to the validity of the practice of Trine Immersion, and in

light of the material presented, seriously question some of the more familiar and well-known practices.”

Let the reader decide whether or not this has been adequately and fairly achieved.

After reading through this paper, some readers will most likely ask the question, “does it really even matter?” Regarding that question, a simple point worthy of consideration is that “to change any ordinance is to concede to all persons the right to change any other ordinance.”⁶⁹ If any ordinance is to be practiced, should it not be done, as much as possible, in accordance with the prescribed method?

The informative purpose of this paper does not really allow for the giving of direct advice regarding a suitable response, but in light of the material presented, some form of response would seem appropriate, whether it be further study or obedience to the method discussed. While this issue concerning modes of baptism is important, it should not in any way become a primary focus, overshadowing other doctrinal areas. Those who are serious about their faith, should seek to obey everything that Christ commanded, for Jesus said:

“He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose myself to him” (John 14:21).

“And Jesus came and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age’”

Matthew 28:19

APPENDIX 1

Justin Martyr, A.D.100-165. “Then we bring them to some place where there is water, and they are baptized by the *same way* of baptism by which we were baptized; for they are washed in the water in the name of God the Father, Lord of all things: and of our Savior Jesus Christ, and of the Holy Spirit.”⁷⁰

Corresponding comments by the translator of his works, Mr. Reeves:

“The candidates were *thrice plunged* under the water at the naming of the Three Persons in the blessed Trinity.”⁷¹

Clement of Alexandria, (about) A.D.150-220. ”Ye were conducted to a bath just as Christ was carried to the grave, and were *thrice immersed* to signify the three days of his burial.”⁷²

Tertullian, A.D.160-220 “After his resurrection he promises in a pledge to his disciples that he will send them the promise of the Father; and lastly, he commands them to baptize into the Father and the Son and the Holy Ghost, not into a unipersonal God. And, indeed, it is not once only, but *three times*, that we are immersed into the three persons, at each several mention of their names.”⁷³

“I shall begin with baptism. When we are going to enter the water, but a little before in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the Devil, and his pomp and his angels. Hereupon we are *thrice immersed*, making a somewhat ampler pledge than the Lord has appointed in the gospel.”⁷⁴

Monulus, (about) A.D.200-270. “The true doctrine of our holy mother, the Catholic [universal] Church, hath always, my brethren, been with us, and doth yet abide with us, and especially in the Article of Baptism, and the *trine immersion* wherewith it is celebrated; our Lord having said, ‘Go ye, and baptize the Gentiles, in the name of the Father, and of the Son, and of the Holy Spirit’.”⁷⁵

Cyril, A.D.315-386. “...they are then conducted to the laver, and asked three times if they believe in the Father, Son, and Holy Ghost; then they are dipped *three times* into the water, and retire out of it by three distinct efforts”⁷⁶

“After these things ye were led to the holy pool of divine baptism, as Christ was carried from the cross to the sepulchre. And

each of you was asked whether he believed, etc.; and made that saving confession, and descended *three times* into the water and ascended again; - and that water of salvation was a grave to you.”²²

Basil, A.D.328-379. “This, then, is what is meant by being born of water and of the Spirit; death being brought to pass in the water, but life being wrought in us through the Spirit. In *three immersions*, therefore, and in the same number of invocations, the great mystery of baptism is finished.”²⁸

Ambrose, A.D.340-397. “Thou wast asked, Dost thou believe in God the Father Almighty? thou saidst, I do believe, and wast *dipped*, that is, buried. Thou wast asked again, Dost thou believe on our Lord Jesus Christ, and his crucifixion? thou saidst, I believe, and wast *dipped again*, and so wast buried with Christ. Thou wast interrogated the third time, Dost thou believe in the Holy Spirit? thou answeredst, I believe, and wast *dipped a third time.*”²⁹

Chrysostom, A.D.347-407. “Christ delivered to his disciples one baptism, in *three immersions* of the body, when he said unto them, ‘Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.’”³⁰

Augustine, A.D.354-430. “After you professed your belief, *three times* did we submerge your heads in the sacred fountain.”³¹

“Rightly are ye *immersed three times*, who have received baptism in the name of Christ ... For that thrice repeated submersion expresses a resemblance of the Lord’s death.”³²

Theodoret, A.D.386-456. “He (Eunomius) subverted the holy law of baptism, which had been handed down from the beginning from the Lord and the apostles, and made a contrary law, asserting that it is not necessary to immerse the candidate for baptism *thrice*, nor to mention the names of the Trinity, but to immerse once only in the death of Christ.”³³

Gregory, (about) A.D.388. “... that by dipping the person under water *three times*, the death and resurrection of Jesus Christ is represented.”³⁴

Gelasius, (about) A.D.492. “Then let the priest baptize by *trine immersion* alone, invoking but once the Holy Trinity, and saying thus: ‘And I baptize thee in the name of the Father,’ and let him *immerse once*,

‘and of the Son,’ and let him *immerse a second time*, ‘and of the Holy Ghost,’ and let him *immerse a third time.*”⁸⁵

Pelagius, 6th Century. “There are many who say that they baptize in the name of Christ alone, and by a single immersion. But the Gospel command, which was given by God himself, and our Lord and Savior Jesus Christ, reminds us that we should administer holy baptism to every one in the name of the Trinity, and by *trine immersion*; for our Lord said to his disciples, ‘Go, baptize all nations, in the name of the Father, and of the Son, and of the Holy Ghost’.”⁸⁶

¹ Herman A. Hoyt, *This Do in Remembrance of Me* (Winona Lake, Indiana, 1947), p. 36.

² *Ibid.*, p.36.

³ Millard J. Erickson, *Christian Theology – Second Edition* (Grand Rapids, Michigan: Baker Books), p. 1113.

⁴ William J. Shoup, “*Ammi – My People*” (West Alexandria, Ohio: William J. Shoup, Publisher, 1905) p. 112.

⁵ Charles Cadwell. Ryrie, *Basic Theology* (Wheaton, Illinois: Victor Books, 1986), p. 425.

⁶ Stanley Edward. Anderson *Your Baptism Is Important* (Little Rock, Arkansas: Seminary Press, 1958) p. 139.

⁷ George Park. Fisher, *History of the Christian Church* (New York: Charles Scribner’s Sons, 1912) p. 273.

⁸ Philip Schaff, *History of the Christian Church*, seven vols. (New York: Charles Scribner’s Sons, 1906), vol. 4, p.564.

⁹ John Fletcher. Hurst, *Short History of the Christian Church* (New York: Harper & Brothers Publishers, 1920), p. 219.

¹⁰ Philip Schaff, *History of the Christian Church*, seven vols. (New York: Charles Scribner’s Sons, 1906), vol. 4, p.384.

¹¹ Stanley Edward. Anderson *Your Baptism Is Important* (Little Rock, Arkansas: Seminary Press, 1958) p. 139.

¹² Herman A. Hoyt, *This Do in Remembrance of Me* (Winona Lake, Indiana, 1947), p. 56

¹³ Edward Mason, *The Gospel According to Jesus* (Dayton, Ohio: Press of the United Brethren Publishing House, 1888), p. 135.

¹⁴ Daniel Hays, “The Path of Life,” *The Brethren’s Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p. 9.

¹⁵ Herman A. Hoyt, *This Do in Remembrance of Me* (Winona Lake, Indiana, 1947), p. 40.

¹⁶ James L. Boyer, *Brethren Baptism Notes* (Winona Lake, Indiana: Grace Brethren Association, 1991), p. 59.

¹⁷ David Plaster, *Ordinances – What Are They?* (Winona Lake, Indiana: BMH Books, 1985), p. 52.

¹⁸ William J. Shoup, “*Ammi – My People*” (West Alexandria, Ohio: William J. Shoup, Publisher, 1905) p. 115.

¹⁹ J. H. Moore, “The Perfect Plan of Salvation, *The Brethren’s Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p. 17.

²⁰ Edward Mason, *The Gospel According to Jesus* (Dayton, Ohio: Press of the United Brethren Publishing House, 1888), p. 117.

²¹ Daniel Hays, “The Path of Life,” *The Brethren’s Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p. 9.

²² Edward Mason, *The Gospel According to Jesus* (Dayton, Ohio: Press of the United Brethren Publishing House, 1888), pp. 117-118.

²³ D. Vaniman, “The House We Live In,” *The Brethren’s Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), pp. 2-3.

²⁴ J. H. Moore, “Trine Immersion Traced to the Apostles,” *The Brethren’s Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p. 3.

²⁵ William Cathcart, *The Baptism of the Ages and of the Nations* (Philadelphia: American Baptist Publication Society, 1878), p. 15.

²⁶ James L. Boyer, *Brethren Baptism Notes* (Winona Lake, Indiana: Grace Brethren Association, 1991), p. 63.

²⁷ Edward Mason, *The Gospel According to Jesus* (Dayton, Ohio: Press of the United Brethren Publishing House, 1888), pp. 148-149.

²⁸ J. H. Moore, “Trine Immersion Traced to the Apostles,” *The Brethren’s Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p. 30.

²⁹ Lars P. Qualben, *A History of the Christian Church* (New York: Thomas Nelson & Sons, 1940), p. 85.

³⁰ Edward Mason, *The Gospel According to Jesus* (Dayton, Ohio: Press of the United Brethren Publishing House, 1888), p. 149.

³¹ George Park. Fisher, *History of the Christian Church* (New York: Charles Scribner’s Sons, 1912), p. 73.

³² Quoted in J. H. Moore, “Trine Immersion Traced to the Apostles,” *The Brethren’s Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p. 27.

³³ Quoted in Edward Mason, *The Gospel According to Jesus* (Dayton, Ohio: Press of the United Brethren Publishing House, 1888), pp.149-150.

³⁴ J. H. Moore, “Trine Immersion Traced to the Apostles,” *The Brethren’s Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p. 49.

³⁵ G. H. Orchard, *A Concise History of Foreign Baptists* (Nashville: Graves, Marks & Rutland, 1855), p. 35.

³⁶ *Ibid.*, p.35.

³⁷ Quoted in Edward Mason, *The Gospel According to Jesus* (Dayton, Ohio: Press of the United Brethren Publishing House, 1888), p. 150.

³⁸ *Ibid.*, p. 137.

³⁹ Quoted in J. Hunt. Cooke, *A Concise Manual of Baptism* (London: Baptist Tract and Book Society, 1896), p.39.

⁴⁰ Quoted in J. H. Moore, “Trine Immersion Traced to the Apostles,” *The Brethren’s Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p. 13.

⁴¹ Quoted in James Quinter, *A Vindication of Trine Immersion* (Elgin, Illinois: Brethren Publishing House, 1900), p. 215.

⁴² John T. Christian, *Immersion, The Act of Christian Baptism* (Louisville, Kentucky: Baptist Book Concern, 1891), p. 221.

⁴³ *Ibid.*, p.222.

⁴⁴ James Quinter, *A Vindication of Trine Immersion* (Elgin, Illinois: Brethren Publishing House, 1900), p. 226.

⁴⁵ *Ibid.*, p.229.

⁴⁶ *Ibid.*, p.229.

⁴⁷ D. W. Kurtz, S.S. Blough, C. C. Ellis, *Studies in Doctrine and Devotion* (Elgin, Illinois: Brethren Publishing House, 1919) p. 124.

⁴⁸ James Quinter, *A Vindication of Trine Immersion* (Elgin, Illinois: Brethren Publishing House, 1900), pp.232-233.

⁴⁹ Thomas Armitage, *History of the Baptists* (New York: Bryan, Taylor & Co, 1887) p. 189.

⁵⁰ James Quinter, "The Origin of Single Immersion," *The Brethren's Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p.2.

⁵¹ Quoted in Edward Mason, *The Gospel According to Jesus* (Dayton, Ohio: Press of the United Brethren Publishing House, 1888), p. 145.

⁵² Quoted in James Quinter, *A Vindication of Trine Immersion* (Elgin, Illinois: Brethren Publishing House, 1900), p. 83.

⁵³ William Wall, *The History of Infant Baptism*, four vols. (Oxford: The University Press, 1844), vol. 2, p. 423.

⁵⁴ Philip Schaff, *History of the Christian Church*, seven vols. (New York: Charles Scribner's Sons, 1906), vol. 3, p. 637.

⁵⁵ William Wall, *The History of Infant Baptism*, four vols. (Oxford: The University Press, 1844), vol. 2, p. 423.

⁵⁶ Quoted in J. H. Moore, "Trine Immersion Traced to the Apostles," *The Brethren's Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p. 6.

⁵⁷ Quoted in Edward Mason, *The Gospel According to Jesus* (Dayton, Ohio: Press of the United Brethren Publishing House, 1888), pp.145-146.

⁵⁸ William Wall, *The History of Infant Baptism*, four vols. (Oxford: The University Press, 1844), vol. 2, p. 424.

⁵⁹ "The Teachings of Jesus," J. B. Wampler, *The Law of Baptism* (Ashland, Ohio: Brethren Publication Board, 1900), vol. 1, no. 3, p.6.

⁶⁰ William Wall, *The History of Infant Baptism*, four vols. (Oxford: The University Press, 1844), vol. 2, p. 424.

⁶¹ J. H. Moore, "Trine Immersion Traced to the Apostles," *The Brethren's Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p. 9.

⁶² "The Teachings of Jesus," J. B. Wampler, *The Law of Baptism* (Ashland, Ohio: Brethren Publication Board, 1900), vol. 1, no. 3, p.5.

⁶³ *Ibid*, p.6.

⁶⁴ Quoted in James Quinter, *A Vindication of Trine Immersion* (Elgin, Illinois: Brethren Publishing House, 1900), p. 260.

⁶⁵ Quoted in J. H. Moore, "Trine Immersion Traced to the Apostles," *The Brethren's Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p. 1.

⁶⁶ Alexander Carson, *Baptism in its Mode and Subjects* (Philadelphia: American Baptist Publication Society, 1845), p. 153.

⁶⁷ "The Teachings of Jesus," J. B. Wampler, *The Law of Baptism* (Ashland, Ohio: Brethren Publication Board, 1900), vol. 1, no. 3, p.6.

⁶⁸ Quoted in "The Teachings of Jesus," J. B. Wampler, *The Law of Baptism* (Ashland, Ohio: Brethren Publication Board, 1900), vol. 1, no. 3, p.7.

⁶⁹ "The Old Way of Baptizing," W. B. Stover, *The Brethren's Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p.1.

⁷⁰ Quoted in J. H. Moore, "Trine Immersion Traced to the Apostles," *The Brethren's Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p. 30. Source cited = Pengilly on Baptism, p. 150.

⁷¹ Quoted in Edward Mason, *The Gospel According to Jesus* (Dayton, Ohio: Press of the United Brethren Publishing House, 1888), pp. 148-149.

⁷² Quoted in J. H. Moore, "Trine Immersion Traced to the Apostles," *The Brethren's Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p. 28. Source cited = Wilberg on Baptism, p. 228.

⁷³ Quoted in J. H. Moore, "Trine Immersion Traced to the Apostles," *The Brethren's Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p. 27. Source cited = Writings of Tertullian, Vol. 2, Anti-Nicene Christian Library, p. 395

⁷⁴ Quoted in Edward Mason, *The Gospel According to Jesus* (Dayton, Ohio: Press of the United Brethren Publishing House, 1888), pp. 149-150.

⁷⁵ Quoted in J. H. Moore, "Trine Immersion Traced to the Apostles," *The Brethren's Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p. 150. Source = Work of Cyprian, Pt. 1, p. 240.

⁷⁶ Quoted in G. H. Orchard, *A Concise History of Foreign Baptists* (Nashville: Graves, Marks & Rutland, 1855), p. 43.

⁷⁷ Quoted in J. H. Moore, "Trine Immersion Traced to the Apostles," *The Brethren's Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p. 30. Source cited = Pengilly on Baptism, p. 151.

⁷⁸ Quoted in Edward Mason, *The Gospel According to Jesus* (Dayton, Ohio: Press of the United Brethren Publishing House, 1888), p. 150. Source = "Robinson's History of Baptism," p. 89.

⁷⁹ Quoted in G. H. Orchard, *A Concise History of Foreign Baptists* (Nashville: Graves, Marks & Rutland, 1855), pp. 44-45.

⁸⁰ Quoted in J. H. Moore, "Trine Immersion Traced to the Apostles," *The Brethren's Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p. 22. Source cited = "Quinter and McConnell, p. 28.

⁸¹ *Ibid*, p. 21. Source cited = "Hinton's History of Baptism," p. 157.

⁸² Quoted in John T. Christian, *Immersion, The Act of Christian Baptism* (Louisville, Kentucky: Baptist Book Concern, 1891), p. 117.

⁸³ Quoted in Edward Mason, *The Gospel According to Jesus* (Dayton, Ohio: Press of the United Brethren Publishing House, 1888), p. 153. Source = "Chrystal's History of the Modes of Baptism, p. 78.

⁸⁴ Quoted in G. H. Orchard, *A Concise History of Foreign Baptists* (Nashville: Graves, Marks & Rutland, 1855), p. 44.

⁸⁵ Quoted in Edward Mason, *The Gospel According to Jesus* (Dayton, Ohio: Press of the United Brethren Publishing House, 1888), p. 153.

⁸⁶ Quoted in J. H. Moore, "Trine Immersion Traced to the Apostles," *The Brethren's Tracts and Pamphlets*, (Elgin, Illinois: Brethren Publishing House, 1900), p. 14. Source cited = "Chrystal's History on the Modes of Baptism", p. 80.

